THE WOMEN'S MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

VOLUME 18. MARCH, 1905. NUMBER 8.

Address to the Church.

As My Father Hath Sent Me Even So Send I You. Go, Make Disciples of all Nations.

OVER ALL the evil of the world, over all the disobedience of the people, over all the mistakes of Christians, over all the tumult of the nations, over all the forces of life and all the movements of history, we believe God is ruling, calm and steadfast, and faithful. We call ourselves and the Church to a quiet and abiding trust in Him and to a fresh surrender to His will, who would not "that any should perish but that all should come unto repentance." Intrusting to Him the certain guidance of the great tides of influence and life which are beyond our control, it is for us to keep the commandments of His Son, and carry to those for whom He lived, and died, and rose again, the message of the goodness and love of their Father and ours. We who live now and have this message must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to their fellow-creatures. It is the duty, through our own preachers and those forces and institutions which grow up where the gospel prevails, to attempt now the speedy evangelization of the whole world. We believe this to be God's present call, "Whom shall I send and who will go for us?" We appeal to all Christian ministers set by divine appointment as leaders of the people, to hear this call and speak it to the Church, and we appeal to all God's people to answer as with one voice, "LORD, HERE AM I; SEND ME."

NOTE.—At the close of the Ecumenical Conference in 1900, representatives to that great meeting were led by the Spirit to address the Christian Church at large. Reviewing her past achievements and contemplating her greater possibilities they urged her; in the above remarkable words, to aggressive work. Corresponding experience and conditions resulted from the "Jubilee Convention" of the United Presbyterian Church held in Pittsburg, December 1904. We therefore appropriate the earnest appeal of the closing hours of the Ecumenical Conference and present it to our Church for careful consideration, and of inspiration to immediate action.—EDS. WOMEN'S MISSIONARY MAGAZINE.

Thoughts on the Convention Exhibit.

By Mrs. Jennie Logue Campbell.

THE great Semi-centennial Convention has become a thing of past. Probably few of those who were present, or those who have faithfully followed the proceedings in the church periodicals, will fail to take a deeper interest in the work of our foreigh mission field. The suggestive mottoes, the grand singing, the noble addresses, will never be forgotten. Not least important will be the influence exerted by the exhibit, to which the missionaries present and the committee must have given an amount of work of which few can form an estimate. Some of the missionaries give, in this number of the Magazine, a detailed account of the different exhibits. It remains only for an observer to give some of the thoughts which were naturally suggested by the various subjects on exhibition.

Nothing impressed one more than the beauty of many of the articles shown. It is a remarkable fact, to which there are few, if any, exceptions, that the idols of modern heathenism, and especially of India, are hideous in conception and most repulsive in appearance. But that the cause of this is a moral deficiency rather than a lack of the aesthetic faculty was evidenced by the exquisite works of art which were shown from India. The tables, with wonderful carvings, or inlaid with pearl, or formed of mosaics of colored woods, would grace the home of any American or European millionaire. From Egypt came lovely beaten brasses, and carved frames, and book rests of marvelous beauty. The dainty embroideries of the women of Egypt and India, by their beauty of design and skill in execution, put to shame much of our clumsy handiwork. The patient toil by which these illy paid workers in wood or brass or various fabrics wrought out their thought, forms a wide contrast to the hurry and incompleteness of much of our so-called art.

While we thank God for our Christian civilization, we must not forget that we may have something yet to learn from the peoples of the Orient. When the gospel of Christ shall have gladdened their lives, these dark browned workers will still have their part to contribute to the world's beauty and enjoyment.

Owing to the unchanging character of the East, the exhibit furnished illustrations of Bible narratives. The red pottage of Esau's sad story, the husks which the prodigal shared with the swine, remind us of two of the most pathetic passages of the Bible. The rude hand-mill which the women use in grinding the wheat, the threshing floor, the fan which separates the wheat from the chaff, are such as the eyes of our Lord may have looked upon when he used them as illustrations in his wonderful discourses. Was it not part of God's providential plan that the scenery of the Bible should be laid in these lands where the processes of domestic life, and the work of the farm and the vineyard are carried on in almost the same way as they were two thousand years ago?

The books and periodicals on exhibition showed something of the results of the work of the missionary translator—that work which would be the most wearisome drudgery were it not exalted by a higher purpose. Portions of the Bible, or other religious books, in Pasyali, or in Urdu, or in Arabic, illustrate the weapons by which the ancient faiths of India and Egypt are to be overthrown. They remind us also of the obstacle which the missionary must confront, as he enters upon his work, in the mastery of these difficult tongues.

Scattered through the exhibit were many charts and diagrams which gave us an idea of the vastness of the work yet to be accomplished, and made us ask

Cutting grain in India.

ourselves, "Who is sufficient for these things?" Among the most impressive of these was a map representing the twentieth part of India, with its almost innumerable villages represented by black dots, with here and there a red spot indicating the location of a mission station. Into the heart of every Christian beholder, it would seem there must have come a determination to do something more in the future to aid in gathering in these lost multitudes.

The exhibit from the Sudan had a special interest of its own. In our other foreign missions, our church has dealt with civilizations hoary with age; here, for the first time it has undertaken to bring the uplifting power of the gospel into savage lives. There was little that was attractive in the work of these unskilled hands. And yet in the rude harp, in the baskets woven of colored grasses, in the curious imitations of the skin of a snake, there was something of the beginning of art; something of an indication of that longing for beauty and striving to realize it in outward expression, out of which have sprung the music and the paintings, the sculpture and the architecture, of the world. Looking at these things, we feel that even these people, who have been the age-long victims of oppression and wrong, may possess the seeds of nobler things which shall waken into life when their souls are touched by the warmth of the gospel.

The great things which filled the mind in the contemplation of the entire exhibit was the one-ness of our humanity—one in its sin and its sorrow, and in its need of the redemption which Christ alone can bring.

Buffalo, N. Y.

The India Exhibit.

By Miss Anna F. Given, Pittsburg, Pa.

THE celebration by our church of the Semi-centennial of its Foreign missionary work in Egypt and India included as one of its most interesting features a missionary exhibit of articles from our Foreign fields illustrating the life, customs and industries of the people. It was educational in character and was intended to lead to a greater interest in our missionary work

Panjabi women spinning.

and to a better understanding of the conditions in our Foreign fields.

The exhibition was held in rooms set apart for the purpose in the Sixth church, Pittsburgh, during the recent great missionary convention. The exhibit committee consisted of Dr. John McNaugher, Mrs. E. M. Hill. Mrs. J. J. Porter, and Mr. D. T. Reed. Appeals were sent out by this committee and by Rev. Chas. R. Watson, Secretary of the Board of Foreign Missions to all known to possess curios from Egypt, India and the Sudan for loans to this exhibit and by the close of November an abundance of material was on hand.

A week was spent in preparing the exhibit. Boxes were unpacked and articles registered labeled and arranged. One room was set apart for Egypt and the Sudan, and another for India. The purpose of this article is to describe the India exhibit.

Over the entrance to the room was the notice, "Entrance to India," and indeed, on passing therein, it was easy to forget the many thousand miles of sea and land that intervene, and to imagine one's self really in India. The walls were draped in fabrics of curious workmanship and many hues. Here were soft woolen rugs in delicate colors, embroidered in graceful patterns; there a fine Persian rug. Two fine leopard skins attract attention. One of these beautiful animals had killed a missionary's cow before it met its own death. On the pillars were draped native curtains and embroidered veils or chadars. These veils are interesting because they are embroidered in the zenana, or home, of the women by poor creatures who have little else to interest or to

amuse them.

One of the tables was draped with a large chadar of coarse, red, native cloth with an embroidered border. It was the handiwork of a female relative of Runjeet Singh, once king of the Punjab and was presented by her to Miss Elizabeth G. Gordon, our veteran missionary.

One of the most interesting articles shown was a Kashmire shawl, a splendid specimen of its kind. It was presented to Dr. Andrew Gordon forty-five years ago by the king of Kashmir and is the property of Mrs. Donnan, the *baby* of the first voyage to India.

It is impossible to describe all the beautiful draperies on exhibition. Here was a piece of raw native silk; there specimens of hand embroidery on fine muslin, and many mats and doilies all made by hand. The table covers, embroidered in bright colors, some of them in gold and silver thread, were especially pleasing to the eye with their Oriental glitter. These were used as wall draperies.

Tables extended down each side of the room, and in the center and occupying almost its entire length, a light wooden framework was suspended from the chandeliers. This was covered with pictures, charts and specimens of the more delicate embroideries and smaller articles of interest.

One side of the room was occupied with a display of woodwork. There were hand-carved ornamental tables, made, most of them, from the wood of the Shisham tree, which is supposed to be the same as the Shittim wood of the Bible. There were papier-mache tables from Kashmir in bright colors and one or two specimens of exquisite carving in sandal wood and other interesting articles.

A large brass temple bell which sat on one of the tables was an object of interest. Such a bell is used in India to awaken the gods and call the people to worship. There were also many handsome brass trays and other specimens of brass work. An examination of the pattern would show that many of them were covered with pictures of idols. These came from Benares, the sacred city of the Hindus.

Almost every section of India has its own peculiar industry or industries. Peshaivar was represented by its colored earthenware and its wax embroideries; Kashmir by its gay woodwork, its embroideries and its handsome articles in metal; Agra by its specimens of alabaster and mosaic; Sialkot by its beautiful metal work and stamped curtains; Jalalpur, an important village near Sialkot, by an embroidered shawl, and even romantic little Rotas, in Jhelum district, was represented by its coarse cloth stamped in brilliant colors.

Among all these rich and beautiful things visitors were in danger of forming a wrong idea of India. It was natural to think of the people as living among beautiful surroundings; and it became necessary to remind them sometimes that these pretty things are not found in the homes of the common people, which are almost destitute of furniture or ornaments of any kind; that they are found only in the houses of the rich and are made largely to sell to Europeans and that the masses of the people are without what we consider even the comforts of lite.

A visit to the table of models showed how exceedingly crude are all the implements of agriculture in use among the people. The plow is little better than a crooked stick with an iron point. It merely scratches the surface of the soil, but is effective. Models of rakes, fans for winnowing grain and full size garden tools of the crudest sort were shown, as well as cooking utensils, spinning wheel, hand mill, etc. A model of a Persian well was shown with its wheels and its chain of buckets for lifting the water. Several models of ox carts and ekkas, or Indian buggies, were on exhibition. The ekka is a two wheeled, springless vehicle, shaped somewhat like a buggy. The only place to sit is about two feet square. All of our missionaries are from time to

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

time victims of the ekka.

One or two huqqas, or native pipes, were on exhibition. In this pipe, the smoke is drawn through water and thus loses its most injurious properties.

Along one side of the room articles of special value were displayed in show cases, such as fine brass work and beaten work in metal, native combs, ornamental spoons and knives, alabaster plates inlaid with colored stones, a real, dried crocodile from the Ganges, a conch shell used in idolatrous worship and many other odd and interesting things too numerous to mention. A heavy beheading knife on one of the tables had a gruesome interest. It is a comfort to know that its day is past in India.

One of the show cases was devoted to jewelry of the women and to the idols of the Hindus. Necklaces, ornaments of the forehead, ear rings, etc., were displayed in bewildering profusion.

The idols were really more important and interesting than anything else on exhibition, although, because they were small and ugly, many visitors passed them with little more than a glance. The elephant god, the monkey god, the butter thief, with his hands full of butter; images of creeping things, and a number of the favorite deities of the Hindus were here in stone, brass and marble—a small representation of the many gods of an idolatrous people.

It was a relief to turn from these to the Bibles in the languages of the people which were lying upon the tables—the Psalm books, catechisms and other good books, and to know that some at least of the people of India had turned "from idols to serve the living and true God."

A large map upon the wall showed the towns and villages of one-twentieth of India in almost innumerable black dots showing where the gospel has penetrated. The lesson is plain. The church is not doing its duty by India's millions. There remains yet much land to be possessed.

Many of the costumes of the people were on exhibit. Some were draped on forms or dummies. One represented a Hindu bride in gay clothing, red and white; one a shepherd from the mountains in heavy woolen garments of dirty white; another a Mohammedan woman in an embroidered white burqa, which covers the whole body and leaves only embroidered openings for the eyes, which is the street costume of a high class Mohammedan lady.

The distinctive dress of the women of the Punjab consists of loose trousers tight at the ankle and gathered at the waist, a loose shirt worn over these and a chadar or veil thrown over the head with one end passed over the left shoulder. Several of these Punjabi costumes were present, as well as the saree worn by some Hindu women and which consists of several yards of cloth wrapped around the body.

One or two uniforms from the Girls' School in Sialkot, in the Punjabi style, were shown and the costume of a little Hindu bride four or five years old. A little bridegroom's costume in red and white was also on exhibition and one or two robes of fakirs or religious mendicants in gay colors. There was a fine display of native shoes, most of them slipper-like and turned up at the toes. One good thing can be said of the people in this regard—they do not compress the feet of their women.

Perhaps the most interesting feature of the exhibit was found in the India village. This was prepared in Sialkot, India, under the direction of Rev. A. B. Caldwell and taken by him to his home in San Diego, Cal. He brought it from there to Pittsburg for this exhibit. It consists of clay houses and clay figures illustrating native village life. Much space was required for this village as well as great care in handling. Here is a wedding procession all in clay. The little bridegroom is on horseback; some distance behind; the little bride in her dooly carried on the shoulders of men. Over there is a funeral procession. Hindus are carrying a dead body to the burn-

ing ghat where a body is already being consumed.

In another place is a Mohammedan funeral. The carriers have set down the light bed-stead, upon which lies the body by the open grave, for the Mohammedan's bury while most of the Hindus burn their dead.

Yonder is a man plowing with two oxen. Behind him a man is smoothing the ground with a heavy beam, while a woman approaches carrying upon her head the morning meal for her husband. Some distance away a man is seen threshing grain with a crude threshing instrument, while another winnows it by tossing it in a fan shaped somewhat like a dust pan. Over there is a well with its two black buffaloes on their ceaseless round and water pouring from the buckets into the ways prepared for it and running down to water the fields.

Here is a sugar cane press, and there is an ox cart with its load of coarse sugar on its way to market. Back here is an idol temple with open doors, showing the idols within and worshippers offering their gifts in front. Nearby is a Mohammedan mosque with its worshippers.

Here is a more welcome sight. The foreign missionary with his native helper have arrived at the village and have been seated under the tree. A crowd has gathered in front of them representing all classes and including pariah dogs. His camels and camp equipage are also in view, for the missionary must take his shelter with him as he travels about.

Under another tree in the distance is seated a native official receiving the report of the head man of the village. A few mud huts give one an idea of village houses. Before one of them a number of gaily clad women are seated at their spinning wheels gossiping. In the distance a snake charmer is attracting a great crowd. All these are typical village scenes and will illustrate native life as seen by the visitor. This village was the center of attraction during the exhibit.

Beside the door of exit from India were two objects of interest. One was a handsome box of hardwood made by the boys in the industrial school in Gujranwala and presented to Rev. Chas. R. Watson. The other was the most beautiful thing in the exhibit—a model of the Taj Mahal in marble and alabaster. The "Taj" at Agra is said to be the most beautiful building in the world. It is a tomb erected more than two hundred years ago by the emperor Shah Jehan to the memory of a favorite wife.

The India exhibit was very complete and was pronounced a success by all its friends. A Field Secretary of the Presbyterian church remarked that she had visited several exhibits, but that this was the best she had ever seen. The only regret is that every one in our church could not spend an hour or two in the missionary exhibit.

The Egyptian and The Sudan Exhibit.

By Miss Cora B. Dickey, Assiout, Egypt.

Egyptian.

ONE naturally felt like studying this exhibit much as a tourist studies the country of Egypt; and the display of curios which represented both the past and present was of great interest.

"Ancient Egypt" was well represented by good photographs of the Pyramids, Karnak, Philae and other old ruins. A family of mummified cats, wonderful in their state of preservation, from the old cat cemetery near Beni Hassan on the Nile, carried one back some three thousand years or more when these animals were venerated and revered by adoring devotees, mourned when they died, and tenderly and carefully embalmed. A

mummied Ibis was also of great interest. The head of a mummy case —the face overlaid with gold—turned one's thought to the old tombs which have in recent years yielded up their secrets and have added so much to sacred history. Necklaces, charms beads, an ancient wooden figure, old writings and drawings,—all added to the feeling that one was having a glimpse of old Egypt.

The first man baptized in our Sondan Mission, Dolaib Hill, Abbas, a Mohammedan.

"Modern Egypt" was represented by farming implements, such as plows, threshing machines, flails, winnowing-fans, mattocks, hand-mill for grinding corn, a display of grains and vegetables, dried dates, coffee pots. cups and a coffee mill, carved and inlaid work in picture frames, tables, koran stands, bits of pottery from Assiout; curtains, draperies, etc.

The Literature table attracted a great deal of attention. There one could find the Bible, single Gospels, Bible Songs, the Psalter, "The Guide" (a weekly church paper,) "The Star of the East," (a semi-monthly Sabbath-school paper,) "The Koran," school books, daily papers, and books, religious and scientific, all printed in the Arabic language.

Near this table a phonograph reproduced the voice of an Egyptian singer as well as the tinkling accompaniment of a stringed instrument. Small clay figures represented the Mohammedans in their different prayer attitudes, and one was brought to think of the nine tenths of Egypt's inhabitants who are followers of the false Prophet. It was a relief to turn to that part of the exhibit which showed what our church is doing, and this, one got principally through photographs.

"The first missionaries," "first ordained native pastor," "a group of the first converts," and others, took one back to the early days; also photographs of those who have gone out to the field in more recent years.

Assiut College buildings and grounds, with a number of the students; Pressley Memorial Institute; the mission building, Cairo; Girls' School, Luxor; Boys' School, Tanta, hospital buildings at Tanta and Assiut, a number of the native churches, and native pastors, Bible women and teachers in the schools, "The Ibis," and many others gave glimpses of life and work from Alexandria to Assouan. A sweet child picture represented our Foreign Secretary, Rev. Chas. Watson, at an early stage of his existence, when Egypt could claim him as wholly her own.

The needle-work done by the girls in our day and boarding schools was of special interest to the ladies. Costumes, dainty hand and head kerchiefs, veils and laces were shown.

Some interesting charts showed the steady growth of the church in Egypt,

also the great portions yet untouched. One very striking one hung in the Egyptian quarter, was "The Unused Cross." It showed half of a cross. At one side were printed the words, "And I, if I be lifted up, will draw all men unto me." On the other side was the statement, "One half of the population of the globe has not yet been brought to Christ." A large number of these are in Egypt.

Those who missed the exhibit, or gave it only a passing glance, certainly missed one of the best ever presented to Americans and to United Presbyterians, who have such a special reason for being interested in Egypt. It meant an opportunity to see faces and places that have become very familiar in name.

The Soudan.

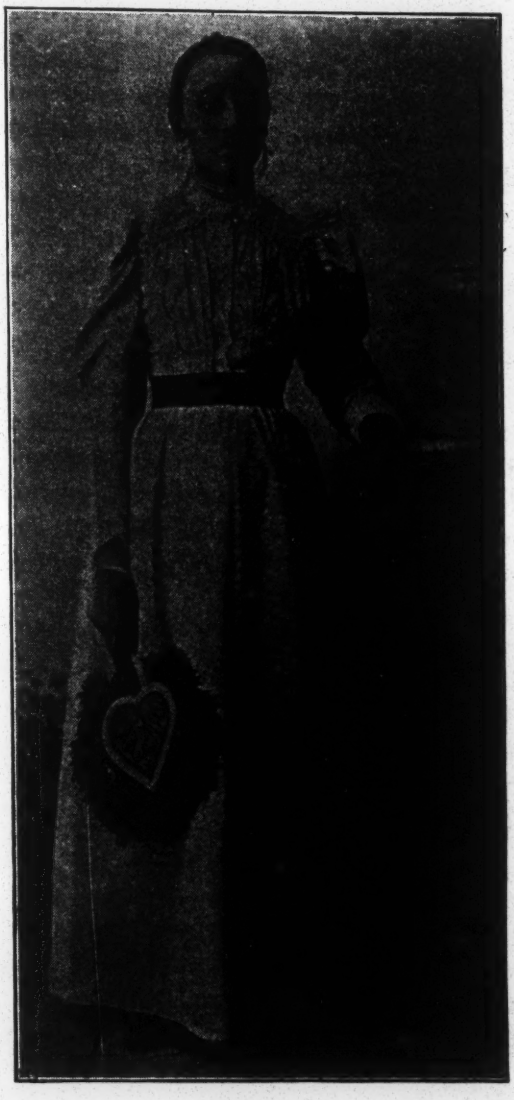
One wanted first a good look at the map which was hung near the entrance of the exhibit, and after having located Khartoum, Omdurman, the Sobat river, etc., felt ready for the strange articles which met one's gaze. Dervish costumes which had been taken from the dead bodies of the Dervish officers after the fall of Omdurman; shells, spears (such cruel looking ones,) even human bones, which had been picked up on the battlefield, recalled the awful bloodshed with which the Soudan was opened and safety made possible to Christ's messengers.

Good photographs of the Boys' School, mission property and various scenes in and about Khartoum and Omdurman, were on exhibition, showing the start that has been made in both of the cities mentioned; showing too, that the advance guard of Egyptian civilization has at least reached Khartoum.

Vastly different were the strange looking articles from the Sobat; no books nor literature of any kind, for they have no written language there. Shields of crocodile skin, rhinoceros hide, clubs of various shapes and sizes, knives, poisoned arrows, etc., showed their weapons both offensive and defensive.

Leopard, sheep and goat skins; leather fringed and beaded girdles; strings of small discs made from the shell of the ostrich egg, gave one an idea of the dress, or rather lack of it, which the Shulla affects.

A book of photographs showed the people in their war attire, while a fine enlarged photograph gave a view of all the buildings erected at Dolaib Hill. A small one of "Abbas," the first baptized convert of the Sobat mission, attracted a good deal of attention.



MENNA.

One of 12 freed slaves brought from Sudan to the Cairo School, Mohammedans, all baptized and christianized.

One of the "posters" gave this information: "When it is noon at Pittsburg it is 7;30 at Cairo and Khartoum, and 10 p.

m. at Sialkote."

Another had this message: "To evangelize sixteen millions of heathen would cost us each sixteen cents a week. Do we care this much? Does Christ deserve this much? Can we give this much?"

The Religions of Japan.

By REV. A. T. HOWARD, of Japan.

(Rev. Mr. Howard is a missionary of the United Brethren Church, now home on his furlough.)

AND it came to pass the same night that Jehovah said unto him, Arise, get thee down into the camp for I have delivered it into thy hand. But if thou fear togo down go thou with Purah, thy servant,down to camp, and thou shalt hear what they say and afterwards shalt thy hands be strengthened to go down into the camp. . . . And when Gideon was come, behold there was a man telling a dream unto his fellow; and he said, Behold, I dreamed a dream and lo, a cake of barley bread tumbled into the camp of Midian and came unto the tent and smote it so that it fell and turned it upside down so that the tent lay flat. And his fellow answered and said, This is nothing else save the sword of Gideon, the son of Joash, a man of Israel; in his hand God hath delivered Midian, and all the host."

Could anything be more pathetic than to close our book, "Sunrise in the Sunrise Kingdom," at the end of the chapter on "The Religions" without going on to speak of the coming Christianity? The old faiths of Confucianism, if it ever was a religion properly; Shintoism and Buddhism—all have broken down or are declared to be only a secular organization to nourish the spirit of patriotism; and Buddhism, if we may believe the remarkable statement of Viscount Watanabe, a former cabinet minister, has not, among the intellectual classes at any rate, a single sincere devotee in the whole country. Because this is so, the "Japanese are heart-hungry" — so said Mr. Niwa, the General Secretary of the Tokyo Young Men's Christian Association, in reference to the young men of that city. One can read this truth not only in the printed words of this strong Christian leader, but also in the sad faces of the stooped pilgrims as they are seen wearily dragging themselves from temple to shrine, and from shrine to temple, in the vain search for peace. It can be read in the bitter experience of men like M. Okurio and other native priests, who have sought to earn peace by exposing themselves on rocks in the winter or standing beneath icy waterfalls until they were so thoroughly chilled that others were obliged to carry them away. A native priest bound candles to his arms and then having lighted them watched as they slowly burned his flesh to the bone, hoping when his sufferings were finished that hope and peace would rise and fill his heart.

The Japanese are heart-hungry—let me repeat it. The proof can be seen in the eyes of the poor mother who stands with her sick baby bound to her back and rubs with her hands the horrid wooden god of healing. It is not John the Baptist who now says, "He must increase but I must decrease," but the professed followers of these old faiths. A Buddhist priest said last year to a Japanese evangelist, he thought it must be very gratifying to be a Christian minister, because, he said, it was a conquering religion. So, too, because he had lost confidence in his old religion, a father of an unworthy son went to an evangelist and said, "I have heard that you have power to change men's hearts. I do not believe this, but if you have such power I wish you would come and change the heart of my son." While there was professed unbelief on this

father's lips, his action and not his words revealed his faith.

As these decaying husks of religion do not satisfy the people, neither does the atheism of the schools. Just a few months ago, an ugly result of the godless trend was seen when a bright student of philosophy in the University went to Nikko, the most beautiful city in Japan, and after writing on a tree his perplexity at the problem of the universe and expressing his disappointment that his deepest questions were not answered, he threw himself over a famous waterfall and was crushed on the rocks below. Within three months fifteen other students had attempted suicide in a similar manner. Perhaps it is morbid to mention facts like these when joy seems so much more in evidence, However, the sorrow, though concealed, is there and will remain until Jesus Christ, the Friend of sinners, enters with his wise, strong, satifying love.

The art and the stories of these people all reveal the attempt to disguise the inner man. It is true to-day of the mothers, wives and sisters of departing soldiers. As these faces look forward they are covered with smiles, but one has only to look closely to see them turn, quickly dash away the tears, and turn again to smile.

While we may generously admit that the old religions, in the absence of anything better, have been of service in giving expression to the religious element in man, we may justly assert that by their own actions in disclaiming now to be religions, or by cunning though evident metamorphoses, or by the testimony of those who have a right to speak with the authority of intimate knowledge, these religions are dead and promise nothing for the future.

Where Buddhism must write failure through dead works, we may write victory through a personal Christ. He can satisfy the individual heart and afterwards make Japanese civilization a permanent blessing; for, as President Roosevelt said last week, "In the last analysis the work o the statesman and soldier, the public man, shall go for nothing if not based upon the spirit of Christianity working in the millions of homes . . . . so that there may be that social, that spiritual, that moral foundation without which no country can ever rise to pre-eminent greatness. For material well-being, material prosperity, success in arts, in letters, great industrial triumph, all of them and all structures raised thereon will be as evanescent as a dream if it does not rest on the righteousness that exalteth a nation."

Extracts from "THE STUDY," edited by ELIZABETH C. NORTHUP.

The Religions of Japan.

The development of Japan has been closely bound up with its three forms of religious faith—Shinto, Buddhism and Confucianism. The aim of this study is to provide a brief survey of these and their effect upon the nation.

Shinto.

From primitive times, Shinto, the oldest of the three, has been a powerful factor in the development of the national spirit. In its earliest form it was a combination of nature worship and ancestor worship, and its religious rites consisted largely of offerings to the dead, whose spirits were supposed to have great influence in the affairs of life, and whose happiness as well as clemency depended on the devotion of the living. Confined at first to individual families, it soon became a clan worship, and thence, when a single clan had obtained a commanding position over all the others, it developed logically into the worship of the "imperial ancestors."

Confucianism.

We have seen in our previous study that Chinese influence began to take effect in Japan in the seventh century. Along with this came Confucianism, a system of morals, teaching many things about the conduct of this life, but saying nothing about the future. The Five Re-

lations taught by Confucius, as we learned in last year's study, were: (1) Father and Son, (2) Ruler and Ruled, (3) Husband Wife, (4) Elder and Younger Brother, (5) Friend and Friend. In China the emphasis was upon the first, resulting in a marked development of filial piety. In Japan the order was changed, the emphasis being placed upon the second of the five relations, that of Ruler and Ruled, doubtless because Shinto, the old faith, would not yield to the new in the worship of the Emperor. It included also the relation between a lord and his retainers, and that of master and servants. For a fuller discussion of the effect of Confucianism in Japan consult "Sunrise in the Sunrise Kingdom," pp, 78-87. From this material a most interesting three-minute paper may be prepared.

Buddhism.

The foreign religion that has thus far exerted the most profound effect upon Japanese life in all its departments is Buddhism. This powerful Indian religion, which is still effective among millions of people, made its triumphant march into Japan through China, by way of Korea, and even to-day "there is scarcely one interesting or beautiful thing produced in the country for which the nation is not in some sort indebted to Buddhism."

It found the primitive falth, Shinto, firmly grounded, and proceeded, with its wonderful adaptability, to adjust its new teachings to the old, so that in most Japanese houses to-day the god-shelf of Shinto and the shrine and images of Buddhism are a part of the regular furnishing. The highest doctrines of the new faith, which are based on a profound and difficult philosophy, were reserved for the educated few, but Buddhism has a proverb—"First observe the person; then preach the law," and in accordance with this a very explicit teaching was given to the people in general.

Educational Work.

More than this, Shinto had not attempted to educate the people, but when the Buddhist priests arrived they began to teach the arts and crafts of China and Korea, and the wisdom of the celestial empire. In process of time the education of the people was entirely in their hands, and when the little groups of children went to school, to be taught the mysteries of reading and writing, it was the terrible Chinese characters that they learned, and a strict but kindly Buddhist priest who instructed them.

Idolatry.

It was Buddhism that introduced idolatry into Japan, with its thousands of images of Buddha and the many other gods and goddesses. Shinto was not idolatrous in this sense, and in a Shinto shrine the symbols of departed spirits or the deities whose worship is commemorated, are indicated by small rods to which are attached notched strips of white paper—representing a much more precious offering in primitive times.

The Old and the New Japan.

A HUNDRED years ago the Japanese were so separated from the remainder of mankind that so far as any intercourse was concerned they might almost as well have inhabited the moon. There was then in force a law providing that no ship or native of Japan should quit the country under pain of forfeiture and death; that no nobleman or sailor should be suffered to purchase anything from a foreigner; that any person bringing a letter from abroad should die, together with his family and any who might intercede for him. Until within a few years the following royal rescript, issued on the extirpation of the Jesuits, remained posted up through all the kingdom:

"So long as the sun shall warm the earth, let no Christian be so bold as to

come to Japan; and let all know that the King of Spain itself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

To-day there is a new civilization in Japan. As a Japanese lecturer has said, "there is nothing left as it was thirty years ago except the natural scenery." This nation is now eager to place itself in the forefront of progress.—*The New Era.*

——

Christianity has made considerable progress in Japan, and is wielding no small influence there. After only thirty-five years of unhindered work, one hundred and forty thousand converts have been gathered, counting both Protestants and Catholics, and the influence of these is far out of proportion to their numbers. They occupy high positions in all the academies and colleges of Japan, and some of them even sit in the professional chairs of her universities. Others are editors of some of the great dailies and magazines. Ever since the Diet was opened Christians have occupied prominent places in it and the Speaker has been held by them for twelve years. Christians command two of the battleships that have been giving such good account of themselves recently, and they also hold many high positions in the army.

We have reason for encouragement at the success Christianity has already won in Japan and the influence she is exerting there, and we are assured that our religious institutions and liberties will be treated fairly and justly by the native government. While not yet nominally Christian, Japan manifests more of the fruits of Christianity today than does her great enemy, Russia. . . . . Commerce, civilization and Christianity in the Far East are safer in her hands than in Russia's, and all lovers of justice, truth and humanity should pray for her final triumph.

I look for her to come out of this mighty struggle with enhanced prestige and renown, and to maintain well her present proud position in the family of nation.—*Extract from "Evolution of Japan," by Rev. R. B. Peery in Miss. Review, Jan. 1905.*

——

We are indebted to the CHRISTIAN MOVEMENT IN JAPAN for the following incident of the long seige of Port Arthur.

A beautiful incident is reported from the front in connection with the third expedition to Port Arthur; which took place on May 3. After that exciting night, when the Japanese ships rode through a terrible hail of missiles and the water was continually heaving under them owing to the explosion of mines, our torpedo boats were deputed to rescue from the sea the survivors of the forlorn hope. One of the dead bodies then recovered was that of Warrant Officer Shekanosuke Kageyama, who had gone to almost certain death in the Otaru Maru. On opening his clothes, there was found in his breast-pocket a booklet, which was soaked with water and blood. The book was the Gospel of St. John. An officer, who was well acquainted with the deceased, states that this book of the beloved disciple of Christ had been given to the officer by Miss McLean* of London, whose hospitality toward our sailors during their sojourn in England is so well known. It appears that Kageyama received the present during his visit to England as one of the crew deputed to bring the battle-ship Mekasa to Japan. Since then he has never parted with the book, and has read it in times of peace as well as in war. He was naturally a gallant and patriotic sailor, but became more so on account of the admirable faith he derived from reading the invaluable work.

*Miss McLean was for several years a missionary in Japan. Since her return to England she has devoted herself most disinterestedly to work in behalf of the Japanese sailors who frequent the port of London. She has won the warm regard and gratitude of many friends and sailors, and even the recognition of the Emperor himself, who not long ago bestowed a decoration upon her, possibly the first ever conferred upon a foreign lady.—*Ed. of Christian Movement in Japan.*

According to his friend, he was a firm believe in the words of Christ, that those who believe shall not perish. He went to the deadly fight with this faith, and died peacefully with the book close to his bosom.

As a souvenir of a memorable occasion the book was deemed too precious to be buried with the gallant officer, and it was accordingly returned a few days ago to Miss McLean, with the statement of the heroic end of its late owner, it being thought that the English lady would be glad to know that her gift had been so dearly cherished by one of the best and bravest of the Japanese sailors, all of whom she loves so well.—*The Japan Times.*

——

We happened recently to spend a Sabbath in Mito. During the afternoon, while a military funeral was passing through the streets, we were astonished to hear a tune which sounded familiar and which we soon recognized as "Bringing in the Sheaves." We thought at first it was only another case of Japanese adoption or adaptation. But, when we made further inquiry, we learned that the young flutist is an attendant of one of the Friends Sabbath-schools, from which he had been compelled to absent himself that day to assist in the funeral procession. Moreover, the only tunes he can play are the Christian ones which he has learned in the Sabbath-school! And the Buddhist and Shinto priests, who were out in large numbers, were escorted to the cemetery with the strains of Christian music.—*The Japan Evangelist, Tokyo.*

——

A Christian Japanese and Her Work.

For some twenty years past the private secretary of the Empress of Japan has been a Christian woman, who is an active member of the Congregational church, active in religious work, is the wife of Marquis Oyama, commander-in-chief of the great army that has been pushing the Russian army back to the North, a graduate of Vassar College and socially and intellectually one of the leaders of her class. It is not well to claim for Christianity too great an influence in the making of the New Japan, yet when one learns that these brilliant and influential women have made their Christianity prominent during their long and important career, one has assurance that Christianity has weighed somewhat in bringing about the new order of things.—*Miss. Review.*

Study For the Month.

Special Objects for Prayers.

APRIL—JAPAN; ITS RELIGIONS (HEATHEN).

(Third Study in Dux Christus.)

1. 10 min., Devotions. Particular objects for prayer—Christian Endeavor and other young people's societies and The Scripture Union.
2. 10 min., Business.
3. 5 min., Reporter—News from our own missions.
4. 5 min., 1st Paper—Shinto Religion; its history and effects on the people, both for good and bad.
5. 5 min., 2d Paper—Buddha Religion; its history and effects on the people both for good and bad.
6. 5 min., 3d Paper—Confucius Religion; its history and effects for good and bad on the people.
7. 20 min., Discussion.

Topics.

The Way of the gods. Patriotism exalted to a Religion. Shinto as a Politcal Force. Outward Manifestations. The Emphasis of Cleanliness. The Revival of Pure Shinto. Purging of the Temples; three Commandments. Failure in Propagation. No Morals and no Unmorality. Essense of Buddhism. The Coming of Buddhism to Japan. Multitude of Idols. Changes made by the Japanese.

Shinto swallowed up in Buddhism. A Story of Degradation. The Change wrought in Japanese Life. Confucianism in Japan. Confucianism becomes Philosophy. Sumptuary Laws and Social Customs. The Moral right of Japan.

Helps.

Helps for chapter III of "Sunrise in the Sunrise Kingdom," is very good, as is also The "Gist of Japan," by Perry.

We have studied about the beginning of Budda in India; a review of the origin of this great religion (said by Dr. De-Forrest to be the next greatest in power to Christianity) would be interesting; also how Japan has changed and adopted, as she does, everything. The name Budda is unknown; it passes as Shaka.

Confucianism is imported from China. We studied of that last year. Shinto is the only native religion of Japan. Unfortunatly there seems no leaflets directly on these topics. The set of pictures, (25 cts) should be had for this lesson. Any society not availing itself of this help will lose much insight into these religions. They can be secured from Miss Elizabeth Caughey, Otto, Pa., also the good little map (15 cts) and leaflet, "How to Use Dux Christus," 2 cts or 10 cts a dozen.

Miss Caughey wishes to say that she does not keep "Sunrise in the Sunrise Kingdom," for which please send to Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York; also that Otto, Pa., is now a money order office.

The Scripture Union.

In 1884 this organization was formed for the purpose of encouraging the daily reading of the Scriptures. Its magazine, in which the daily readings are simply and attractively explained, is, to the 9,000 members of the Union, a great help, many of whom live in the country apart from church privileges. This Union is also doing a great work among the soldiers.

Christian Endeavor.

The Christian Endeavor of Japan is supporting a Field Secretary, who is working among the soldiers, with the Y. M. C. A. A gift of one dollar (or more) per year constitutes any individual or society a Sustaining Member of the Japan Union and entitles such a contributor to receive monthly a copy of *The Endeavor*. This magazine is bilingual, being four-fifths in Japanese and one-fifth in English. Address, Rev. J. H. Pettee, Okayama, Japan.

As regards this movement, we make a brief extract from a history of the same by Amos R. Wells.

Christian Endeavor has existed in the Sunrise Empire, so far as is known, since 1891. The first society was organized in the Girls' School at Okayama. Under the enthusiastic work of the first Christian Endeavor superintendent in Japan, Mr. Arthur T. Hill, and of the present president of the Japanese United Society, Rev. T. Harada, the societies have largely increased. Many of them sprang up as the immediate result of Dr. Clark's visit in 1892.

The Japanese United Society of Christian Endeavor was organized July 6 and 7, 1893, at the time of the Montreal Convention. At that date thirty-six societies were enrolled, with over one thousand members, existing in five denominations,—Congregational, Presbyterian, Methodist Episcopal, Methodist Protestant, and Christian.

The first national convention, which was held at Kobe, was attended by about one hundred and fifty Endeavors, representing twenty-seven societies. Seven other societies sent letters of regret with accompanying reports, and only two failed to report at all.

At this first convention, which was a very enthusiastic one, the Japanese United Society of Christian Endeavor was organized. Like the American society, it exercises no authority over the individual societies, and levies no taxes. A Ja-

panese monthly Christian Endeavor paper, or magazine, rather is regularly published.

Rev. Tasuke Harada, the head of Christian Endeavor work in Japan, though not yet thirty, is one of the leading Christian ministers of the empire. Renouncing his hereditary privileges as a samurai, he became a *hei-min*, or commoner. His travels in Europe and his studies in the United States have excellently fitted him for the important church at Kyoto of which he is pastor.

Christian Endeavor societies exist at various points all through the empire of Japan, from Sendai to Nagasaki. One of the most important is found in the famous university, the Doshisho.

The Christian Endeavor constitution has been translated into Japanese and widely circulated. Mr. Harada has written a pamphlet which embodies the principles of the movement. Miss Annie H. Bradshaw has published some useful Christian Endeavor booklets.

The first Junior society was established in the Methodist Protestant misson at Nagoya. The first Floating society was formed, as a result of Dr. Clark's visit, in the Royal Japanese navy. This first sailor's society of Japan sailed away with thirteen members, and returned six months later, the number of Endeavorers having increased to thirty. Through the efforts of the Floating society on the *Charleston* there has been established at Nagasaki a greatly needed Christian Endeavor lodging-house for Japanese sailors.

In the Okayama Orphan Asylum is an Endeavor society whose members pledge themselves to give at least one-tenth of their earnings to Christian work. Among the objects of their charity is the Indian school at Hampton, Va. Another Okayama society voted to shorten its meetings twice a month, so that, after a few prayers, all the members might go out together two by two to engage in personal evangelistic work. With such a start, and conducted in such a spirit, the Christian Endeavor movement is sure to prosper in Japan.

Editorial.

No return for God's love of the world has ever been made that is worth mentioning. No return that is at all adequate will ever be made until all the world unites in a passionate love of God. If even a single soul is lacking from this chorus of praise, it will be so much less than the scope of God's love which is returned. Labor for this one end, the world-wide return of God's world-wide love, is the one object of the Christian Church.

"Ye Are Not Your Own, Ye Are Bought With a Price."

"Not your own! to Him ye owe,
All your life and all your love;
Live! that ye His praise may show,
Who is yet all praise above.
Every day and every hour,
Every gift and every power,
Consecrate to Him alone,
Who hath claimed you for His own.

Teach us Master, how to give
All we have and are to Thee;
Grant us Saviour while we live,
Wholly, only, Thine to be.
Henceforth be our calling high
Thee to serve and glorify;
Ours no longer, but thine own,
Thine forever, Thine alone!—*Havergal.*

Give thanks unto the Lord, call upon His name, make known his deeds among the people. Sing unto Him, sing Psalms unto Him, talk ye of all His wondrous works. Give unto the Lord the glory due unto His name: bring an offering, and come before Him. O give thanks unto the Lord. Blessed be the Lord God of Israel forever and ever. And all the people said Amen and praised the Lord.

With the blessed assurance that we can partake of the praise set forth in these words, we can go to our Thank-offering meeting grateful for the privilege of another opportunity. Many throughout the Church have had sorrow as well as joy to come into their lives during the year that is gone. From all our experiences of the year we owe a debt of gratitude. Christ has been our loving friend; God our tender, merciful Father. In all His providence we have heard His voice and learned to do His will more nearly than if allowed to wander in ways of our own choosing. Christ's whole relation to us is an intensely personal one. He bought us with a price. He needs us now for service. "O give thanks unto the Lord for He is good, for His mercy endureth forever."

Never, even in the joy of missionary conquests can the thoughtful disciple forget the shame and reproach of the Church, that, since our Lord, ascending to His throne, said, "Go ye into all the world and preach the Gospel to every creature," sixty generations of men have lived and died, embracing an aggregate multitude estimated at no less than twenty times the present population of the globe; that is, from twenty thousand to thirty thousand millions of our fellow men! A number so vast that if they could march, one by one past a given point, one a second, it would consume from seven to ten centuries, day and night! And yet—again we put it on record—with the command of Christ in her ears, and the word of life in her hands: the church has permitted this immense multitude to go down to death without even the knowledge that a Saviour has died, reaching the great masses of them.—*A. T. Pierson.*

Rev. A. T. Howard, a missionary of the United Brethren church to Japan, contributes to the Magazine a special article of interest on the religions of that extraordinary nation, which he has viewed and studied from short range; and has thus placed us under great obligations.

"In The Kings Service" is an excellent volume, published by Our Foreign Board of Missions, for the purpose of inspiring the young people of our church with a larger acquaintance of our foreign missions. No less adapted is it to all the members, and as the price is within the reach of every one, furnished at about the cost of publication, a copy should be found in every home of our church membership. Read the review of the volume in this number of Magazine.

The Bible Society as a Factor in Missions.

It is not our purpose to give an extended article at this time upon the merits and value of the American Bible Society. The excellence and works of this organization is wide spread. It is the great forerunner of all missionary endeavor, the pioneer of civilization, the aid to nations, languages and dialects. The work accomplished stands as the bulwark of all our missionary activities.

"Go give to men the message of God on

lips touched with a live coal from the altar of God is the first true greeting of the ideal missionary. . . . . The Word of God is the most living of all God's oracles, the most evangelical of all evangelists, the most trustworthy of all God's messengers."

The American Bible Society has done a work for all denominations, prosecuting missionary labors in foreign lands, beyond any possible means of calculation or renumeration. Our own denomination with others is indebted to the American and British societies for the preparation of successful mission work. The small sums that individuals and congregations have made for their support, is not in proportion to its needs and claims. We consider it a privilege and a duty as well, to present in our columns this appeal, not for an individual or denominational enterprise, but for a world wide evangelizing agency to which we earnestly hope larger and immediate provision will be made for its increasing demands.

It is our purpose to give detailed account with illustrations of places and work in connection with our own mission field, and also of Japan, in the proper study of these fields. Read carefully the appeal and contribute to this work as the agency that precedes and upholds our missionarv operations and scatters leaves of healing to all nations.

An Appeal.

DEAR FRIENDS:—The American Bible Society finds it necessary again to issue a special appeal to its members, friends, and supporters in view of a continuing shrinkage in its general benevolent receipts.

During the past year its receipts from the living have increased, but only in a degree sufficient to a little more than counterbalance the continued shrinkage in receipts from legacies. On the whole, therefore, our benevolent receipts are but little larger than they were last year when we fell $50,000 behind the average receipts of a decade previous. We were then compelled to curtail our work almost everywhere, and are face to face with the same situation to-day. We desire to make grateful acknowledgment of many generous contributions from churches, societies, and individuals, many of them evidencing extraordinary self-sacrifice, and all of them hearty approval and support.

Two offers have recently been made—one from a generous woman who agrees to be one of twenty persons to give $5,000 apiece, if the rest can be found by April 1, 1905. The other by a gentleman who will be one of fifty to give $1,000 apiece, his offer running to July I, 1905. We venture to hope that 1,000 persons might be found willing to subscribe $100 a year for five years, or until they notify the Society to the contrary. Subscription cards for the latter offer are now being circulated, and we make our appeal to all our friends to help us secure some or all of the subscriptions needed on these plans, or on others not involving such large contributions.

There has never been a time when the opportunities for the translation and circulation of the Scriptures were so great; in almost every country the door is open. In China since the "Boxer" uprising there is a demand for Bibles altogether unprecedented, and our work there could be doubled without difficulty. In Japan the war has given likewise extraordinary openings. The Society needs a revenue from the churches of not less than $250,000 a year.

A recent magazine writer refers to our work as "Sowing the Bible." The seed is indeed the Word. "He that sowet sparingly shall reap also sparingly." Will not those who love the Bible help us to sow bountifully?—*America Bible Society.*

The W. G. M. S. Meeting at Albany, Oregon.

Will the Presbyterial Secretary, or any one acquainted with the delegates or visitors who expect to attend the W. G. M

S. meeting in Albany, and who would be willing to use their voices in solos or special music for our devotional exercises, please send such names to the president?

MRS. ALBERT N. PORTER,
Norwood, Ill.

Already notice has been given of the change in time of the meeting of the Women's General Missionary convention for 1905. It was necessary to postpone this meeting one month in order to have the benefit of Lewis and Clark Exposition, Portland, Oregon, to open June first.

Doubtless all presbyterial societies have sent names of accredited delegates to the president, Mrs. Porter. We desire to call their attention, if or not delegate expecting to attend this convention, to the above request. Mrs. Porter's desire to have good singing as one of the features of interesting and instructive devotions should be received as a personal invitation by those who are able to assist her. Our voices in praise are to be given as freely as any gift we have, and it is a real pleasure to know this opportunity is to be enjoyed.

The Missionary Review of the World for January contains two articles of especial interest to the United Presbyterian church:—"Missionary Conditions in the Sudan," by our Corresponding Secretary, Rev. Chas. R. Watson, and a most complimentary account of "The Jubilee of the United Presbyterian Missions," by the editor in chief. From Dr. Pierson we quote the following:

"It is notable that the United Presbyterians of America are the first body, as a whole, to adopt as their working basis the motto: 'The Evangelization of the World in this Generation.' They have divided their portion of the world field with reference to reaching every one of the population within thirty-three years, and are pressing on the churches the duty and privilege of furnishing the men and money needful to put this plan into operation."

Our church through our leaders have thus impressed the missionary world; can we do aught else but go forward?

More than forty million volumes of the Bible has been provided for our own land, thus placing the Bible within reach of the great population by selling it at cost price. The Bible in raised letters makes eleven volumes, each three inches thick and fourteen inches square, and costs $21. It is furnished to the blind at one third cost. This is the work for which the American Bible Society needs your hearty cooperation and gifts.

From a private letter written by Mrs. D. R. Gordon, of Gurdaspur, India, we learn that her husband, Rev. David Gordon, is improved in health; but the large and increasing numbers crowding his doors asking to be taught the way of life is too great for any one man, and though working every day and into the night Mr. Gordon's time and strength is not equal to the demands.

We have prayed for open doors; God gave them. We prayed for laborers; many were sent, though the number is not sufficient for present conditions. The people are now praying for guidance; how are we to answer their petition? There need be no miraculous intervention of Providence; the knowledge of the need, the means for supplying the need, are all at hand. Do we pray the Lord of the harvest to thrust forth laborers into his harvest? Let the means already at hand be employed, and the gracious blessings will descend upon the church in India as well as the church at home. We must "go or send"

The Women's Missionary Magazine desires to express its appreciation for the carefully prepared articles in this number of "The Missionary Exhibit" at our Semi Centennial Convention. The novel and valuable articles, representing every habit and custom of the people; the loan, and the arrangement, and the valuable and efficient instruction given during "open hours" to the visitors by Miss

Emma Dean Anderson, of India, and Miss Anna Given, until recently a missionary also to India; and by Miss Cora B. Dickey, of Egypt, with others, gave great satisfaction and made the exhibit valuable to visitors.

The only detriment to this interesting exhibit was the time and space for showing it to the large audience that crowded the rooms. This exhibit was referred to during the Convention by Dr. Pierson as "one of the finest denominational exhibits he had ever had pleasure of seeing."

M. E. M

To The W. G. M. S., Greeting.

By Mrs. L. E. Hamilton.

Ever since its organization the W. G. M. S. has been a friend indeed to the work of the missions of our church in this western field, and our societies, some of which have been organized for more than twenty years, have looked much to you for inspiration and education along all lines of missionary effort. We have heard the voices of India, Egypt and the Sudan by way of Pittsburg and Allegheny. With but few exceptions our women have known these workers who have planned so nobly and labored in this cause only through the printed page. In fact it has been yours to do so much of the writing that even now we are possibly not doing enough of it to let you know how much we are interested in the success of the coming Convention.

Never before have we had an opportunity to invite the Womens' General Missionary Convention to meet with us when there was any likelihood of that invitation being accepted, nor is that opportunity apt to present itself soon again. Better rates than fifty dollars from Chicago and forty dollars from Missouri river points cannot be looked for in the near future; in fact, not until more railroads are built. So it is a financial "nick of time," and almost every interest that brings the older East to the newer West will be in some way represented on this coast during the last six months of 1905.

The Lewis and Clark fair is itself evidence that pioneer days, with all their romance and difficulties, are passing into history, and that a new era is upon us in this empire of the West. In time the necessary sacrifice, labor, men and money will be forthcoming to cut down the vast tracts of timber, develop the mines and carry out great schemes of trade with the Orient. Moral and educational enterprises will also be pushed forward, and may this not be a "nick of time," historically for special missionary effort? Pray, plan and come—delegates from every presbytery east of the Rockies, to Albany where, we trust, you will meet a goodly number of our workers from Washington and California, as well as from Oregon. We desire to meet with you for the furtherance of the Gospel at home and abroad.

Junior Workers.

Again we wish to call attention to Junior leaders and others to the change in time for receiving the Junior prize leaflets. By request, the time has been changed from December 27 to April 1st. Less than one month until the prizes will be awarded.

It will be remembered that the W. G. M. S. offered $10 for the best essay on Junior work and $5 for the second best. These and perhaps others will be printed in leaflet form and will be on sale by the literature secretaries. The following is the list of topics suggested:

1. How the plan of organization for Junior Missionary societies assists the leader. (a) In keeping order; (b) in developing the dull child; (c) in creating an interest in missions.
2. How teach reverence for God's house.
3. The benefits of a missionary training for children.
4. Reasons why I go to the Junior society.
5. My excuses for not going to the Junior society.
6. Best things in literature for Juniors.
7. What to do with that mischievous boy.

The following is a method series.

1. How I teach missionary commands and precepts.
2. Object lessons in teaching missions.
3. Teaching Juniors to pray, to sing, to give.

The manuscript must not contain more than 1,200 words, and must be in the hands of the literature secretary not later than April 1st.

Address all communications to Miss Elizabeth Caughey, Otto, Pa.

Eight manuscripts are now in the hands of the committee, but we hope

many more may be prompted to write on one or more of these topics.

Another matter to which we wish to call attention of Junior superintendents is that they must send an annual report to the Recording Secretary of the Presbyterial as well as to the Junior Secretary. Otherwise their report will not appear in the printed statistics. Presbyterial Recording Secretaries should send a blank not only to the women's societies but to every Junior missionary society, Mission Band or Little Light Bearers Circle in the Presbytery.

In many congregations there are Little Light Bearer's Circles where there is no Junior missionary society.

Blanks for the annual reports have been sent to all Presbyterial secretaries.

MRS. N. WYLIE STEVENSON,
Junior Sec'y.

We are gratified to have as our leading article "Thoughts on the Exhibit," by Mrs. Jennie Logue Campbell, whose contributions to the Women's Missionary Magazine are always valuable and highly appreciated by our readers.

Yet do thy work ; it shall succeed
In thine or in another's day,
And, if denied the victor's meed,
Thou shalt not lack the toiler's pay.
—WHITTIER.

Home for the Aged.

The Board of Managers of the United Presbyterian Home for the Aged desires to extend their thanks to the following named individuals and societies for donations received from January 5th to February 10th, 1905:

Miss J. K. Denham, Mrs. J. S. Crawford, Mrs. J. C. Weinman, McCreery & Co, E. Strahley & Sons, Miss Elizabeth Warden, Mrs. T. D. Turner and family, Mr. Henry Murdock, Mr. Jas. Hershey, Mrs. C. B. Elbin, Miss Belle McRea, Kings' Daughters of 2nd Church Washington, Iowa.

MRS. MARY E. WADDELL,
Donation Secretary.
1022 East End Ave., Pittsburg, Pa.

Field Notes from Sidney Presbytery.

TOLEDO.

Toledo has aspirations. While in the city recently, on a cold, windy day, my attention was called to one of their unique advertisements—a picture of a train at full speed. In the trail of smoke appeared their slogan, "TO-LEAD-OH !" and it occurred to me that if Toledo could store that lake breeze, then disperse it at the proper season, her ambition might be realized and her citizens be spared the necessity of becoming cold storage plants. In days to come the memory of "Summit Street Transfer" will set that lake breeze percolating through every fibre.

United Presbyterianism is firmly anchored on both sides of the river. They do not lead other denominations yet, but they are growing. The First Church has taken new life under the faithful ministrations of the Gordons, whose home has been a real haven of rest amid journeyings oft. Too much cannot be said in praise of their unselfish, self-sacrificing labors in East Toledo mission. East Toledo has a population of thirty thousand, with but one Presbyterian organization and scores of unsaved souls in the vicinity of our little mission. Mr. Kerr is now at work in this interesting field.

Two missionary societies have been organized. A number of the Juniors belong to families having no church connections, and the Juniors' Magazine will be welcomed in their homes like a ray of (missionary) sunshine. Miss Houston's work has been greatly appreciated. If one could read between the lines of her report, it would show patient, persevering, faithful effort, winning her way to hearts that at first repulsed her. May God bless her as she goes to a new field.

SCOTCH RIDGE.

The mention of Scotch Ridge "warms the tockles o' the heart." In the face of a driving rain the good women gathered at the home of the president for a conference on our work. This did not dampen their arder in the least, for a good-sized audience greeted me the same evening in their beautiful church. We want it distinctly understood that Scotch Ridge has a wide-awake Junior Missionary So-

ciety. Through some mistake they were not reported last year. A promise was secured for the organization of a Young Women's Missionary Society.

FINDLAY.

Everything cold and white when the train drew in to this station; and it was positively refreshing to shake hands with one who announced that he was *Green(e)*. Well that condition is conducive to life and growth, which is considered in the different organizations of our young friends congregation. A Young Women's missionary society has been promised here in the near future.

KENTON AND SILVERCREEK

Are mourning the loss of their beloved pastor recently called to East Toledo mission. This is manifestly God's call, a dispensation not for the present joyous. May they be given grace to say, "This is of the Lord, let Him do what seemeth good," and it will result in a closer bond of unity, and enlarged sympathies for the multitude who have never known a pastor's care. JEANETTE C. ALTER.

Book-Review.

"IN THE KING'S SERVICE, A MISSION STUDY COURSE ALONG BIOGRAPHICAL LINES," EDITED BY REV. CHARLES R. WATSON, Secretary of the United Presbyterian Board of Foreign Missions. Price thirty cents, paper-bound: fifty cents, cloth-bound.

This small volume is to be used as a hand-book in the Mission Study Course adopted by the Young People's Societies. Suitable as it is for that end, we believe that it deserves a reading and a recognition wider even than shall be attained by the fulfilment of that object for which the book has been professedly written.

Regarding it as a text-book, we may say much in its praise. The arrangement is simple; the writers are sufficiently concise, yet not devoid of enthusiasm. We think that Mr. Watson has been well guided in the selection of those who have written the various chapters. The use of the biographical sketch to centre interest in the mission fields and in various branches of the work there has been discreet. The histories of three men and of three women are given, half having been workers in Egypt and half in India. Those selected for attention are Dr. Hogg, Miss McKown, Mrs. Lansing, Dr. Gordon, Dr. Johnson and Mr. McClure. In the appendixes may be found useful advice for the organization, equipment and management of Mission Study Classes. Suggestive charts are also given, as outlines for the assignment of work. The illustrations with one exception are portraits of the missionaries whose careers are sketched.

Speaking from the view-point of those who will consider the volume not as a text-book, but as an addition to the literature of our church, we may say that as the account of these holy lives is read, our souls are moved with gratification that these appropriate records have been thus lovingly made. Fitting it is that we should commemorate these missionaries, and that we should encourage the reading of their life-stories. The heart must indeed be callous that will not be affected by these examples of of devotion and self-denial. Every United Presbyterian family should be furnished with a copy of "In the King's Service."

The volume is issued by the United Presbyterian Board of Foreign Missions, Philadelphia, Pennsylvania. M. H. W.

Outlined Studies for 1905.

APRIL—Japan; Its Religions. (Heathen.) (Third Study of Dux Christus.)

MAY—Egypt.

JUNE—Home Missions.

JULY—Japan; Modern Christian Missions. (Fourth Study of Dux Christus)

AUGUST—Our Organized Work.

SEPTEMBER—Japan; Women's Work for Women (Fifth Study in Dux Christus.)

OCTOBER—Freedmen's Missions.

NOVEMBER—Japan; Forces in the Conflict. (Sixth Study in Dux Christus.)

DECEMBER—India.

Prayer Calendar for March.

Edited By MISS MARGARET McLAUGHREY

"Take time to be holy,
Speak oft with thy Lord;
Abide in Him always,
And feed on His word;
Make friends of God's children,
Help those who are weak,
Forgetting in nothing
His blessing to seek."

March 5-11

Pray for the Thank-Offering Fund.

SABBATH—Pray that we may feel grateful for the "goodly heritage" we enjoy.

MONDAY—That all of God's people may recognize His right to the title.

TUESDAY—That we may realize the great need for money to carry on mission work.

WEDNESDAY—That we may give freely.

THURSDAY—That the Women's Board may be directed in disposing of the funds.

FRIDAY—That the money may have God's blessing resting upon it.

SATURDAY—That the spirit of giving may increase with the need.

"Bring ye the whole tithe into the storehouse that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3:10.

March 12-18

Pray for Home Missions.

SABBATH—For the mission in Seattle, Washington.

MONDAY—For the mission in Spokane, Washington.

TUESDAY—For the mission in Bellingham, Washington.

WEDNESDAY—For the mission in Portland, Oregon.

THURSDAY—For the mission in Los Angeles, California.

FRIDAY—For the mission in Dayton and Toledo, Ohio.

SATURDAY—For the mission in Altoona, Pennsylvania.

"And the Lord said unto the servant, Go out into the highways and hedges and compel them to come in that my house may be filled.—Luke 14:23.

March 19-25

Pray for Indian and Italian Missions.

SABBATH—The mission at Warm Springs, Oregon.

MONDAY—The missionaries at Warm Springs, Oregon.

TUESDAY—The mission at Simnasho, Oregon.

WEDNESDAY—The mission at Tama, Iowa.

THURSDAY—The two women missionaries.

FRIDAY—The missions among the Italians.

SATURDAY—Pray for all foreigners in America who are without Christ.

"And other sheep I have which are not of this fold, them also must I bring, and they shall hear my voice.—John 10:16.

March 26-31

Pray for Freedmen's Missions.

SABBATH—For the missions at Knoxville and Athens, Tennessee.

MONDAY—For the missions at Norfolk, Chase City and Bluestone, Va.

TUESDAY—For the missions at Henderson, N. C. and Bristol, Tenn.

WEDNESDAY—For the missions at Miller's Ferry and Prairie, Ala.

THURSDAY—For the missions at Camden and Midway, Ala.

FRIDAY—For the missions at Cleveland and Riceville, Tenn.

"When thou art converted, strengthen brethren."—Luke 22:32.

Thank-offering.

Come, Give God Thanks.

For happy home and peaceful land,
For thought and speech and worship free,
For all your country's story grand,
For all its glorious prophecy,
For all that crowns your womanhood
With honor, safety, love and good,
Come, give God thanks.

If any joy has blessed your home,
If any gift has made life sweet,
For answered prayer—for light in gloom,
Come, lay a gift low at His feet.
For friends on earth who share your love,
For friends safe in the home above,
Thank God to-day.

[Selected.]

What Next?

A Thank-Offering Message.

When a certain line of work is finished by the energetic, zealous women of our United Presbyterian Church, they are not inclined to sit down with folded hands, or to turn aside for a rest from their labors, but with heads erect, and hearts warm, and hands and feet and lips ready for further service for the Master, they ask, "*What Next?*" *God bless the good, earnest, enthusiastic women of our church*, for, like Aaron and Hur of old, they are ever ready to hold up the hands of their leaders!

The month of March, even though the Ice King reigns supreme in many parts of our land, has come to be almost universally the time of holding the "Ingatherings" of Thank-Offerings. When these harvests of the year's offerings are over and the Thank-Offering boxes are safely garnered into the Lord's treasury, the important question usually presents itself—

What Next?

Presbyterial Thank-Offering Secretaries! The "*What Next?*" for you is to write to every congregational Thank-Offering Committee in your Presbyterial and find if an offering has yet been given for the past year's mercies and blessings. If not, find out what difficulty is in the way and try to help remove it. If any congregation has not yet planned for an offering, visit it, if possible, and see if something cannot be done toward giving a Thank-Offering before the Women's General Missionary Society meets at Albany, Oregon, June 6-9. Aim to have every congregation represented in this year's offering, even if there be some in which there are no organized societies.

If there are women of means within the bounds of your Presbyterial, through personal letters, kindly urge such to give heed to the earnest appeals for new laborers in our mission fields and this year make their offerings "according as God has blessed them." Oftentimes a "word in season" brings large offerings into the Lord's treasury and rich blessings to the givers.

What Next?

Presidents of Societies, the "What Next?" for you is to see that you have a good live committee ready to begin at once to plan for the offering of 1906. If last year's committee proved efficient, it is safe to re-appoint it; if not efficient do not hesitate to appoint one you know will do the work well. Don't let the work suffer by having those on your committee who are indifferent and careless in their work. Supply your committee with enough money from your contingent fund to sow seed plentifully for next year's harvest, in form of good literature. Aim to have copies of our Women's and Juniors' Missionary Magazines in every home, even if you have to raise a special fund to supply them.

What Next?

Thank-Offering Committees, the "What

Next?" for you is to compare your present year's offering with that of last year, and see if you have made any real advancement in the number of persons giving gifts and in *amounts* of gifts of gratitude. If not, report the same to your society at its next meeting, and together plan to carry out methods that, with God's blessing, will enable you to report greater success next year.

What Next?

Christian women, the "What Next?" for you is to get into line with the front ranks of workers and givers and "keep step" in everything that looks toward helping in the advancement of Christ's kingdom on earth.

In this age of the world you cannot afford to be ignorant of the spiritual needs of the nations, nor of what God's people are doing to meet these needs. Therefore to *know*, you must *read*. You cannot afford to "sit at ease in Zion" when active, intelligent workers are needed in all our churches. Neither can you afford to spend the large part of your income on yourself or your family, when you are only God's steward and the gold and silver He has committed to your care are His, and to be used for His honor and glory. Search the Scriptures daily and keep close to Him in prayer and the "*What Next?*" for the coming year will be made plain to you.

Yours sincerely,

MRS. MARY CLOKEY PORTER.

Thank-Offering Supplies.

Senior and Junior Boxes free. Postage per doz. (with leaflet) 6 cents.

Senior and Junior Envelopes free. Postage per dozen 1 cent. With leaflet 3 cents.

LEAFLETS.

Our Thank-Offering, Fifteen Years' Review. Single copy 3 cents; per dozen 30 cents.

Thank-Offering Question Box Opened. Free. Postage per dozen 2 cents.

What a Child's Penny Did in Saving Souls. Postage per dozen 2 cents.

Condition of Women Under False Religions. Per copy 2 cents.

The Sin of Ingratitude. Per copy 2 cents; per dozen 15 cents.

Gleanings on Giving—For Missionary Programs. Per copy 2 cents; per dozen 15 cents.

A SERIES OF THANK-OFFERING MESSAGES FREE.

1. Look! 2. What is Your Offering to Be? 3. Your Trust—What Will You Do With It? 4. How Much Do You Love the World? 5 Go Ye! 7. Opportunity. Postage 2 cents per dozen.

SCRIPTURE RESPONSIVE SERVICES.

1. God's Gift—Our Gratitude. (With Psalms in full). Per dozen 15 cents; per hundred 50 cents. Freee to Mission Churches.

2. Songs of Thanksgivings. (With Psalms in full). Per dozen 15 cents; per hundred 50 cents. Free to Mission Churches.

3. Worship in Thanksgiving. Per dozen 15 cents; per hundred 5o cents. Free to Mission Churches.

4. The Crown of Thanksgiving. (With Psalms in full). Per dozen 15 cents; per hundred 50 cents.

5. A Service of Thanksgiving. (With Mission Facts) Per dozen 15 cents; per fifty 60 cents; hundred 90 cents.

EXERCISES FOR JUNIORS.

The Call of the Hours; The A B C of Missions; The Master is Calling; Thank-Offering Recitations. Per dozen 3 cents; per fifty 25 cents; samples 5 cents.

Book of Recitations for Juniors and Little Light Bearers. (64 pages). Per copy 10 cents.

Important Notice.

With the Annual Letter and Order Blanks, samples of new leaflets and Responsive Service, were mailed early in February to the President of every society whose name and address are given in the convention number of the Women's Missionary Magazine. If any have failed to received them, write promptly to Mrs. M. C. Porter, care J. J. Porter & Co., 920 Penn avenue, Pittsburg, Pa.

Foreign News Budget.

Egypt.

Mrs. Dr. Harvey writes from Cairo:

There was a wedding in the Cairo church on the evening of Dec. 31st, and the groom had sent in some potted plants and two vases of cut flowers. These were not removed so we had our church decorated for New Years day. Dr. John Giffen preached the sermon in Arabic in the morning from the two last verses of the second chapter of Ephesians. There

was a good audience, but the boarding-school girls being at home made the women's side look more empty than usual. Dr. Watson preached in the evening in English. This being the Week of Prayer, we have a meeting in English at 3:30 p. m. and in Arabic at 5:30, the American congregation meeting later.

At the first meeting in English, the Rev. Dean Butcher, of the English church, was present and led in prayer. There were also some of the Church of England missionaries present. The meeting in Arabic in the evening was very well attended and earnest prayers were offered.

We trust that God will hear and answer the prayers of His people and that this new year may be one of rich blessing.

Miss Myrtle Wilson writes from Assiout:

In September Rev. Ralph Carson stopped a few days on his way to the Soudan. He gave a talk one afternoon to the boys and girls in the college chapel and it was indeed very interesting.

Our next visitor was Miss Rena Hogg's sister, Miss Bessie Hogg, who has recently been appointed a missionary to India by the United Free Church of Scotland. Miss Hogg was born in Assiout, but left here when a child and has since resided in Edinburgh, Scotland, and it is there that she received her excellent education. During her visit here Prof. and Mrs. McClenahan gave her a reception and invited the mission, about forty all together. The evening was thoroughly enjoyed by all present, especially by the new teachers who have lately arrived in the field.

The party of new missionaries arrived in Egypt the first week in October. Rev. S. A. Work came on to Assiout to visit his sister, Miss Mary Work, before settling down to his work in Cairo Dr. Magill, another member of the party, is in Assiout at present, but will leave in a few days for the Soudan.

Miss Anna M. McConaughy, of Zagazig, tells of Moslem customs:

During the feast immediately following the fast of Ramadan, when the Mohammedans are particularly happy to receive the visit of their friends, we always try to call on as many of our Moslem school girls as we can. Then, if ever, their houses are cleaned up. Then they have supplies of feast cake, fruits, candy, nuts and other good things prepared ready to set before their guests. Then every girl who can has a new dress. The most popular materials are silk and velvet of the gayest colors. Of course the great majority have to be content with cheaper materials. These dresses look nice at first, but as they put them on and wear them constantly, it takes only a few days before they are scarcely to be recognized.

The second afternoon of the feast we were just ready to start out when one our little Moslem school girls, of about nine years, came in a carriage to present us her salaams and give us her parents' invitation to accompany her to her home and make them a call. This was a most unusual occurrence, the first time I ever knew an Egyptian invitation sent to us to be accompanied by a carriage. Of course we accepted with alacrity.

But I wish you could all have seen little Zenobia. She is rather a pretty child and to-day she was in gala attire. Her hair was neatly combed, oiled and perfumed and she wore a wreath of orange blossoms on her head. They also decorated her dress, which was of beautiful brocaded pink silk trimmed in white chiffon. Can you imagine what she looked like? We all agreed that she looked just like a little bride.

At Zenobia's home we were entertained by her mother and another wife of her father's. Zenobia's mother seemed to occupy first place. Afterward we made three other calls. At the last place we were entertained by the man of the house, his two wives and children. It was a strange experience to see these Moslem families, with their different wives. One is always the favorite and it is not difficult to distinguish her. But from these two Moslem houses we have *five* girls in our school. In *them* is our opportunity. On *their* account we were received into these houses and given the hearty welcome we enjoyed.

Miss Jane L. Gibson gives Luxor news:

We have no new and thrilling experiemces to report from our work here in Luxor the past month. However we feel that the Lord is truly blessing His work here and we are greatly encouraged by its apparent progress.

Our school has grown until it now numbers two hundred and twenty girls and the building in which we are temporarily located is simply packed. We are often pleased with the spirit manifested by our girls, for when they are so crowded that I fear some of the older ones would rebel, they always seem willing to move over and make room for one more. We are eagerly looking forward to getting into our nice new building where there will be room enough for all.

Ever since Miss Buchanan opened the boarding school here, she has had two meetings for the girls on Sabbath evening. First, she has a Junior meeting with the little girls. They sit on the mat in a semi-circle around her. She always chooses a subject for them and each little girl learns a verse to repeat in the meeting. She then questions them about the sermon and reviews the Sabbath School lesson with them. They take great interest and are all eager to answer her questions.

One night she asked them if they would like to lead in short prayers, and several of the little girls responded. It is beautiful to think that these little ones, born in the midst of the darkness of a pagan religion, are learning to hear their own voices in prayer and praise to the Heavenly Father. We earnestly pray that the Spirit may engrave the lessons learned here upon their young hearts, and that all these early influences may be used by the Great Master Builder in rearing characters strong and pure, to witness for Him in this dark land.

After the little ones are sent to bed, we have a meeting with the older girls. They choose their own subjects and choose some very good ones. The meetings are conducted the same as our Young People's meetings at home, and I think would compare very favorably with them. So far we have no regular organization, but this week we are to organize a Christian Endeavor Society for them. Miss Buchanan thinks that they have reached the place where they are ready for this.

The work among the women here is very encouraging. We now have three Bible women at work and they are teaching one hundred and ten women. One teacher has only been at work about three weeks and is now teaching thirty women. The women come asking for lessons. Miss Buchanan has a meeting with the Bible women every other Friday evening, in which they report their work and relate any difficulties which they have met, and in which they may need her advice and direction. One of the women said

that a woman whom she was teaching told her that she never sinned. She said she sometimes cursed her children in the morning, but then they were such a bother. This incident proves how very much they need to be taught from God's Holy Word their true condition and need of a Saviour.

I am thoroughly enjoying the study of Arabic, and eagerly looking forward to the time when I shall be able to lift so much more of the burden than I can possibly do now, with only a limited knowledge of the language.

From Tanta, Miss Adelle McMillan writes:

I have now been back in Egypt almost three months and am settled in my new home in Tanta, with Rev. and Mrs Hunt and Miss Bell. Most of my time has been spent visiting the women here and in Benha and it has been most interesting work. The houses into which the Bible woman here had gained entrance are those of the very poorest class and the lives of the women seem so empty and cheerless one feels it a pleasure and privilege to go to them with the pre cious message of the Saviour's love, which alone can bring light and joy into their darkness.

One day as the Bible woman and I were visiting we found the women of a certain house sitting just outside the door, and we sat down, one on the door-step and the other inside the door, and the Bible woman began to read and talk, and as she talked a number of children who were playing on the street came to listen, then returned to their play and other women came and men too, and we must have had twenty or twenty-five listeners when we closed. Another day we knocked at the door of a house and when it was opened we found a number of men busy with some carpenter work and I said, "Never mind, we will come another day," but the man came out and said he wished we would come in and talk to his wife a little while; that she was very sad as their little son had just died and they were making the coffin, or more properly a box, to bury the child in. So we went in and talked and prayed with the mother, and they are very glad to have us go now whenever we can.

India.

Miss Mary E. Logan writes of Martinpur, a unique village, as is explained.

DEAR FRIENDS:—I have been asked to send a few news items from Martinpur, and I will add a word also of explanation. A few years ago most of the territory that is now Khangah Dogran Mission District was a sandy waste. There was no vegetation to mention, and the few inhabitants were wandering tribes of robbers. Then the government constructed the Chenab Canal and the land was opened up for settlement.

Large tracts were given out to Hindus and Mohammedans, and through the efforts of Dr. Martin of our mission, and Dr. Youngson of the Scotch mission, a tract was obtained for native Christians. Our village is called Martinpur and it is unique in that it is the only village within our mission bounds that is entirely Christian. It is thirty miles from Khangah Dogran Station.

We have just been there conducting a ten days' Bible school. There were more than 150 names enrolled and the earnestness with which the people took part in the class work, and also in the evening services, made our hearts very glad.

The accompanying letters were written by Rev. Kathu Mall, pastor of the congregation. Since it was written our hearts have been made very sad by the death of little John Holliday.

Following is the letter of Rev. Kathu Mall:

It is five years since the Martinpur congregation was organized. This village has about a thousand inhabitants and eight hundred are baptized people. There are two courts; one religious, that is the session, and one judicial, in which the cases of the village are heard, and do not go before the heathen for trial.

Sabbath morning preaching service is held, and in the afternoon there is Sabbath-school. The weekly prayer meeting is held on Thursday. There is also a prayer committee that meets every day to pray for the advancement of the church and its purity, and also for the sick and the spiritually sick, and usually our prayers have been heard. There is a junior society which meets every week.

We are building a large church and the materials for it are being contributed by the congregation. My prayer is that God would hasten its completion, for because of our not having a church the congregation has much discomfort. Usually on Sabbath days our more zealous members go to the heathen villages round about and preach.

We hope that, through the grace of God, those who are now wholly ignorant of the precious salvation of the Lord Jesus Christ may, by means of the church in this village, be brought to His feet that they may inherit eternal life.

Miss Hannah Fazl Din writes:

Martinpur is in the district of Khangah Dogran. Its inhabitants are Christian. Many of the people are educated; they know God's Word, and appear also to love God. Many women are educated and can themselves read God's Word.

There is a Woman's Missionary Society here, which meets every week. They also make contributions every week. In these days the missionaries are here who teach the people spiritually. The women are taught by Miss Logan and Miss Embleton, and the men have three teachers. There are two classes of children. The Bible school meets in the forenoon, and there is a meeting again at night, and sometimes in the afternoon,

The missionaries try very hard to get the people to understand God's Word, so they may make spiritual advancement. There is a boys' school and also a girls' school. Only sixteen or twenty little girls are attending now, but I hope when the cotton-picking is finished many more may come.

Young People's Department.

A Japanese Story Party.

By Miss May Leavis.

In these days of United Study, when our Farther Lights are doing hard, original work for their regular monthly meetings, it is occasionally desirable to have a special meeting more social in character and yet with a missionary foundation, to which all the young people of the church may be invited. Such a meeting might take the form of a Japanese story party. Perhaps some one who has large parlors will open her house for this purpose, or the church parlors will lend themselves readily to the decorative scheme of the evening.

The invitations should be as Japanese in character as possible, and may be as varied as the ideas of the artists in the various circles. The invitation may be first drawn in ink, then photographed and afterwards colored. Blue prints make effective invitations, or Japanese pictures may be cut from magazines, pasted on cards and the lettering added.

The decorations assist wonderfully in creating a Japanese atmosphere, special attention being required for the "tea house." Set aside a small room or a generous corner of a large room for this purpose. Cover the walls with lengths of straw matting and screens, adding bright-colored panels and fans of all kinds. Japanese lanterns and umbrellas with ferns and jars of flowers placed about, will heighten the effect. The furniture is simple and consists of small tables to be used for tea tables, and straw mats upon which the guests may sit.

When the guests arrive, they should be greeted in the outer room, and introduced to the game of battledore and shuttlecock, which is a great favorite in Japan. This may be played with ping-pong balls and a fan or the back of the hand. With some one at the piano, the movements of the players will involuntarily be timed by the music, and the game becomes a "thing of beauty."

The Japanese are very fond of their native poetry and have a "poem game" that can be easily adapted to our use. Select well-known quotations; write the first half of each on a large card, numbering it. On small, separate cards write the last half, giving to it the same number that it has on the large card. Seat the guests in a circle on mats and divide the small cards equally. Each player spreads his cards out in plain sight. The one who holds the large card reads the first part of a quotation and the player who holds the remainder of it may finish it quickly. If he does not, some one else may read it for him, and then he must accept a card from the victor. The one whose cards are first exhausted wins the game. Several sets of the cards may be made according to the number of players expected.

The games are chiefly to pass the time until all of the guests have arrived. Now the "tea house" may be opened and the story hour begun. The lights are soft and shaded. The young ladies who assist wear kimonos and dress their hair in Japanese style. Tea is served in tiny cups, with wafers, sandwiches if desired, crystallized ginger and stuffed dates.

Just before the interest in the "tea" begins, some one plays the Japanese national anthem three times. As soon as the last chord dies away, the first "story teller" begins Mrs. Clement's "Japan's Empress," telling it, of course, in her own words. Then another story follows, and another—all without announcement, each one with a little more of the missionary spirit than the one before it, until the very best story teller of all puts her whole soul into the most wonderful story of all—the marvels of the gospel in Japan.

Following this story closely we again hear the national anthem three times, very softly played, and then the guests are asked to sing together:—

"Jesus shall reign where'er the sun
Does his successive journeys run."

Your guests will surely go home with a greater interest in the beautiful Sunrise Kingdom, and a deeper love for the Father of all nations.—*Helping Hand.*

STORIES THAT MAY BE TOLD.

Japan's Empress; The Princess Imperial; A Christian Home; Two Funerals; The Old Women of Japan; Kindergartens; Our Opportunities.

All these stories may be found in "Jap-

anese Sketches," by Mrs. E. W. Clement, of Tokyo. They are daintily written and attractively bound. The little book also contains the Japanese National Anthem. Price per copy, ten cents. "Japanese Sketches," Nellie Hall Clement, price ten cents. Address, Miss Elizabeth Caughey, Otto, Pa.

One Way to Raise Money For Missionary Work.

A number of people have cleared from thirty to fifty dollars, in a few months, by selling hand painted Japanese photographs, which I receive directly from Japanese artists.

All the profits are used for missionary work, so that by this means my photos support orphans in India, China, Armenia and Japan, and also furnish funds for kindergarten and other work for children.

If you would like to try selling some during the next few months, for they sell well for gifts, please write me enclosing twenty-five cents, and I will send you by return mail three hand-painted samples to show to your friends. Or, if you prefer, you can send to me for one dozen of each size and simply enclose a guarantee signed by yourself and two other responsible people that you will return the unsold ones uninjured, whenever I call for them; and also a promise that as fast as $5 worth are sold you will remit the price to me promptly; and I will send you the desired photographs. Send the money by post-office or express money order, or New York bank draft or by check on National bank in New England.

One size is 8x10 inches—the other 5½x3½. The larger ones sell for fifty cents or more each; (and I wish it made part of the guarantee that they shall not be sold for less;) while the smaller ones sell for fifteen cents each.

If you take some to sell for some benevolent object, the prices will be $4.80 a dozen for the large size and $1.40 for the small. A special discount will be allowed on orders of fifty or more; if they are paid for within fifteen days of receipt of photographs.

The subjects include present day and old. time customs; mountain, river, lake ocean scenery; castles, temples, idols, flowers, gardens, etc. It will be seen that they are of great educational value as well as of artistic merit; for all are delighted with the natural and delicate coloring. Address, MISS MARY H. SHED, 27 Fountain St., Boston, Mass.

(We have examined the pictures and find them very pretty and instructive. The coloring is quite artistic.—ED.)

Christian Evidences in Japan.

Last Sabbath evening an address was given in Yokohama by the agent of the Bible societies in Korea on the condition of things in that country. The speaker remarked that he was at one time much prejudiced against the Japanese, but owing to what he had recently seen his feelings had undergone a great change.

One thing that struck him as especially remarkable was the conduct of the Japanese soldiers. The spirit and discipline were perfect. Not only were they considerate in their treatment of Koreans and such foreigners as they came in contact with, but after the destruction of the Russian ships at Chemulpo the Russian minister residing at Seoul, and his suite, were furnished an escort of Japanese soldiers to accompany them to the port of departure. Not one act or word was seen that would tend to humiliate the Russians or injure their feelings. It was the same when the Russian minister left Tokyo. As he took the train for Yokohama a large number of officials came to express their personal regard and deep regret that he was to leave Japan.

In striking contrast with the conduct of Russian soldiers has been the uniform treatment of the prisoners captured by the Japanese and especially the sick and wounded. These have received similar treatment to that which is given to the Japanese soldiers.

From such things as these one can learn what is the spirit that is now dominant in Japan and judge as to the conditions under which Christian work will be carried on in the future. From present indications the war seems likely to bring the Japanese into more close relations than before with the United States and England, and this is likely to be used of of God to draw the minds of the people to the truth and value of Christianity. That such may be the result let all Christians most earnestly pray.— *From the Chinese Recorder.*

Treasurer's Report for the Month of January, 1905.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Foreign Schools.	Med & For Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Lois Reed M'ClureFd	Junior Special	Parsonage	Ch'rch Ext	Minister'l Relief	Paymnt on Parsonage Loans	Received on Loan Investments	Conting'nt Fund	Home for Missionr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Mem'l Hospital	Women's Asso. Work: Home for Aged People	Life Members'p	Bequests	TOTAL.
Allegheny		20 00		35 00		57 00		10 00	37 00		53 00										212 00
Arkansas Valley	5 00	11 00	64 50	5 00	6 50	11 00		2 00													105 00
Beaver Valley		30 00		20 00	10 00	25 00					10 00										95 00
Brookville			52 00																		52 00
Cedar Rapids		10 00	58 00		43 00			5 00													116 00
Chartiers	35 00	50 00	422 50	55 00	3 00	81 00		6 50	4 00		3 00				1 00	15 00	17 00	14 00			710 00
Clevelahd		11 00	135 00	43 00	2 00	2 00			3 00		5 00										201 00
Detroit						10 00															10 00
Garnett		5 00	24 00	25 00	5 00	5 00			8 00												72 00
Illinois Central		10 00		28 00		11 00		8 00		8 00											65 00
Le Claire				12 50																	12 50
Los Angeles	18 00	28 00						23 00			10 00										79 00
Mansfield	25 00		22 50					16 23													63 73
Monmouth			50 00																		50 00
Monongahela	61 00	520 00	277 00	150 00	15 00	75 60		77 00	32 00		5 00						25 00	5 00			1242 00
Muskingum	10 00	20 00	110 00	13 00		14 00		5 00													169 00
Ohio First		30 00	125 00	13 00		21 00	3 25	12 00	14 00		6 00										224 25
Omaha		4 00	78 00			5 00				16 00	21 00										124 00
Pawnee		18 25		5 00				7 50		14 00											44 75
Philadelphia		20 00																			20 00
Pitt-burg	5 00																				5 00
Princeton	29 00			15 00		18 00		2 00													64 00
Puget Sound			12 50																		12 50
Rock Island		3 00		18 00				4 05													25 05
San Francisco		5 00	87 50	7 00		5 00			5 00												109 50
Westmoreland		28 00	129 00	35 00		13 00		4 00	15 00		18 00					5 00					247 00
Keokuk			117 25																		117 25
Xenia,		55 00	351 00		40 00			30 00	10 00		18 00										504 00
Mr. and Mrs. Geo. M. Paden, Allegheny, Pa			50 00																		50 00
A. Friend			38 00																		38 00
Cedar Rapids Presb. to purchase lot in Tama, Ia					110 00																110 00
Oklahoma, Okla. W. M. S		10 65		2 50		2 50				2 50											18 15
Cleveland, Tenn., Jr. M. S								5 00													5 00
Warm Spring, Oregon, Mission						11 32															11 32
Friends of Miss E. D. Anderson	630 00																				630 00
Mrs. Warnock and daughters, Princeton. Ind				5 00						5 00											10 00
10th Church, Philadelphia, Pa			125 00																		125 00
Norris Sqr. Church, Phila., Pa			125 00																		
Annemania, Tenn., refnnded						14 90															14 90
Interest on Investments		210 00											387 73								597 73

| | | |

home, the church, and the community; but we bow in submission to God, and tender our sympathy to the aged companion and sorrowing family.

By a Member of the Society.

Mrs. S. K. Lacox.

The L. M. S. of Keota, Iowa, wish to offer a tribute of affection and esteem to the memory of Mrs. S. K. Leacox, who was called home October 11, 1904.

She was a charter member of our congregation and a member of our society since its organization. She was ever faithful and cheerful, and often expressed hopefulness in the midst of discouragement by the use of the Scripture, "We shall reap if we faint not."

As an active worker in the church and in the social gatherings of the congregation, she will be greatly missed, but we feel that our loss is her gain.

To the bereaved husband and children we extend our symathy and commend them to the Saviour whom she loved.

Mrs. Anna Smith.

The W. M. S. of the United Presbyterian Church of Unity, Ohio, wish to offer a tribute of respect to the memory of Mrs. Anna Smith, who died October 28, 1904.

Though a member of our society but a short time, she manifested great interest in the work of the society and desired to serve her Master by doing her part. May we all profit by her example and be as ready for the summons home as she was.

Resolved, That we bear testimony to her excellent Christian character; that we extend our sympathy to the sorrowing friends and commend them to her God.

Committee.

Mrs. Ella Gratigny.

A tribute of love and respect from the Women's Missionary Society of Neil Avenue United Presbyterian Church, Columbus, Ohio, to the memory of Mrs. Eleanor Gratigny, who entered into rest December 5, 1904.

We desire to bear testimony to her lovely Christian character and to her willing service for the Master. In every work undertaken by the society she was an earnest and efficient helper, and her presence and counsel will be sadly missed.

Our hearts are filled with sorrow at the loss of a member so greatly beloved, but we bow in submission to the will of him who doeth all things well. Shall we not by her example be stimulated to follow our Lord more closely, so that when we hear the message, "The Master is come and calleth for thee," we also shall be ready?

We extend to the bereaved husband and family our tender sympathy, and pray that the God of all grace and consolation may sustain them in their sore bereavement.

Julia A. Ingram,
Margaret E. Sebring,
Janette H. French,

Miss Ella Russel.

The W. M. S. of the Second United Presbyterian Church, Mercer, Pa., desires to offer a tribute of affection to the memory of two beloved members. Miss Ella C. Russel fell asleep in November, and in December following Mrs. Thomas Sheriff was called from our midst.

May the Christian influence of these dear ones abide with us to the end.

Mrs. McCrory, Mrs. Findley, Mrs. Sampson Mrs. Thompson, Mrs. Warwick.

The W. M. S. of Aledo, Ill., desire to offer a tribute of love and esteem to the memory of Mrs. McCrary, Mrs. Findley, Mrs. Sample, Mrs. Thompson, and Mrs. Warwick. five of their members, who have entered into rest, and to bear testimony to their beautiful character and helpful lives.

They were ripe in years and mature in Christian experience. We are touched with sorrow as we think of their being in the place prepared for them in the "Father's house." Of such as they He is peopling His Kingdom in Heaven. They leave in the places that have known them the fragrance of a beautiful, fruitful Christian service.

Mrs. W. A. Robb.

Inasmuch, as it has pleased our Heavenly Father to call from work to reward our beloved sister and co-worker, Mrs. W. A. Robb, as members of the W. M. S. of Jamestown, Ohio, be it resolved:

1, That we bow in submission to this providence which, though inscrutable, is all-wise, for He doeth all things well.

2, That in our organized capacity, we realize our great loss in her passing and express our sympathy for her bereaved husband, our honored pastor, and daughters.

3, That while we mourn a great loss, we rejoice in her great gain. Though dead she yet speaketh; yea, our community has become eloquent in the praise of a life spent in the practice of Christianity in the home, in the church and in society.

4, That the life of Catharine Harper Robb is an inspiration to Christian duty.

Mrs. Elizabeth Lackey,
Mrs. Andrew Dean,
Mrs. J. R. Crain,
Mrs. S. T. Pidgeon,
Com.

"WHO WILL TEACH ME."